A BRIEFE DEMONSTRATION, who haue, and of the certainty of their ſaluation, that haue the Spirit of CHRIST.

Publiſhed at the inſtant deſire of ſome godly affected, for the ſetling of their hope, that are ſhaken *with temptations.*

By IAMES SPEGHT Bachelar in Diuinity.

Rab. Schim.

שכרן של צדיקים לעתיד לבא

LONDON
Printed by *William Hall*, for *Thomas Man.* 1613.

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TO THE RIGHT VVORSHIPFVL KNIGHTS, *and* ALDERMEN, *to the* Wardens and Assistants of the Society of *Goldsmiths*, grace *and peace through* CHRIST.

* * *

THat Gold may be bought too deare, the Prouerbe affirmes, and they finde too true, who for the gaining of this, aduenture the losse

of that, which all gold was insufficient to redeeme. To auoide so sory a bargaine, as makes the maker of it rue for euer, it rests heereon, that highest estimate be set on that, which is most precious, the vnualuable assurance of the soules eternall safety. Happie are they accompted, whose accompts of gaine rise highest in trading: but happie men they, (and so will one day appeare to bee) who hold all things losse to gaine Christ the soules Sauiour, and would not lose him with the gaining of all the treasure on earth. Such a minde as I wish to all, so to further the framing of it in some, haue I now published what the desire and desert of a godly friend (so minded) preuailed with mee at first to penne for his priuate comfort.

fort. This my firſt paines in this kinde, as a pledge of the entire loue I long haue borne, and by your kind linking of me in brotherhood remaine the more bound to beare you, doe I Dedicate to your worſhips, and reſt

Yours to vſe.

IA: SPEGHT.

ROM. 8. 9.

But if any haue not the Spirit of Christ, the same is not his.

WHo it is, that thus speaketh, and to whom, it importeth vs to know. The speaker wee finde in (*limine*) the very entrance of this Epistle to be Saint *Paul*; *Paul* it is, who at the seuenth verse is bold to terme them, to whom he wrote, *beloued of God*; but bold with good warrant, because *Saints*; saints by *calling*, not by birth-right; it is *of grace* that any so are, and so were some then at *Rome*. *Chap.* 1. *v.* 7.

That they were *Saints*, he, who formerly affirmed, heere confirmeth; *Saints*, becauſe *not in the fleſh, but in the Spirit*; in it, becauſe *the Spirit of God in them*; and in them, not as in *Saul* by ſome fewe graces depriuable, when not well vſed; but *oicei*, he *dwelt* then in them, and ſo would as long as their dwelling ſhould be on earth. This I affirme (and but as Saint *Paul* doth,) and will prooue; affirme it heere, and will prooue it in the caſe of others, in whom the ſpirit of Chriſt is, as it was in them, heereafter.

The ſame *Paul*, that ſpake comfortably to the hearts of ſome there, ſpeakes dreadfully to the ſoules of others heere; yet of none ſaue thoſe, that then had not, or of ſuch as in other ages haue not the ſanctifying graces of *Gods holy ſpirit*. On ſuch it is that he paſſeth this ſeuere, yet iuſt ſentence, *But if any haue not the Spirit*

Spirit of Christ, the same is not his.

To entreate then of this *connexiue Axiom*; Saint *Pauls* intent is, out of this *Si quis*, or *quo warranto* of inquirie, who, or whether any haue title to the shadowed *Canaans-possession*, to returne a *quidam non habent*, some haue not, and haue not, because they haue not the *spirit of Christ*.

And so, by the rule of *Subcontraries*, the points fall out to bee principally two, the Text, carying in it a *distribution* of all men, that are, or euer haue beene, into two sorts:

1 Some, that haue not the *spirit of Christ*.

2 Some, that haue. And according to their hauing, or not hauing his *Spirit*, it will fall out with them at last, to haue or misse of hauing part with him in his kingdome.

TO begin with the negatiue part, in which I will be briefe. Men there were of old, that breathed, but *abſq; ſpiritu viuificante*, without breathing at all to eternal life. *Gen.* 6. 11. 12. With them did the *ſpirit of Chriſt* ſtriue, but (through their reluctation) ſtroue in vaine, to inſpire them with the life of grace; graceleſſe wretches they, but moſt wretched in this, that they were more then content (for, contenders) graceleſſe to continue; and being ſo content, continue they ſhall, ſaid the iuſtice of God; *My ſpirit ſhall not alwaie ſtriue with man*; not alway, *becauſe but fleſh*. *Gen.* 6. 3. And but fleſh, for his workes euill, ſaith *Onkelus* in his *Targum*. Euill workes therefore argued men of the old world to be *fleſh*, meerely *fleſh* without the ſpirit of Chriſt. Theſe, and nothing but theſe, brought the floud of fearefull de-

ſtruction

ſtruction vpon their bodies: yet was not that all, the worſt followed; and that was the vengeance of *Gehennaes eternal flames* on their ſoules. 1. *Pet.* 3. 19.

Gen 6. 13. 2. *Pet* 3. *v.* 6.

The caſe then ſo ſtanding, that the triall of *Spiritum Chriſti non habent*, the not hauing of *Chriſts ſpirit*, reſts on *Opera mala*, wicked workes, this reaſon brings down the former head of this Text to our preſent daies, as being no leſſe verified of the greater part of men now, then in the ages afore the floud; of men now, becauſe euill workes as rife now as then, if not more abounding. Which yet were the leſſe (though too much) if in the liues of *Machumetans*; but, greater the cauſe of griefe ſo to finde it, too euident it is, and too ſtrongly confirmed, by the *exorbitant* courſes of a multitude, that liue to Chriſt in name (*they haue a name, that they are aliue*) being noe leſſe, nay with greater

greater reaſon farre, to bee holden dead in their deedes, then was the widow, that liued in pleaſure. 1. *Tim.* 5. 6.

Be it then granted (denied it cannot be) that ſome, would to God it might not bee truely ſaid, that many *Chriſtians* now haue not the ſpirit of Chriſt; and therefore euery now, euery moment (were not Gods patience the greater) ſuch in danger, that the fire of his wrath, who is *Ignis conſumens*, A deuouring fire, if extremely prouoked, ſhould ſeize on them, vtterly to conſume them; great reaſon there is, that we deeme it a matter of greateſt importance to haue, and ſo deeming it, take like care, that wee may haue *Spiritum Chriſti*, that bleſſed Spirit, Chriſts Spirit an Aduocate in our hearts ſoliciting the Father, that it may, and aſcertaining vs, that it ſhall goe well with vs *in nouiſſimo*, at the laſt day;

Heb. 12. 29.

a day, of all daies that euer were, the moſt dolorous, or ioifull ; a dreadſull day to the not hauers of this Spirit : For a period will it be, and end to them of all ſolace, pleaſure, profit, and all wordly contentments had heere : and wel if it were no worſe ; but the *Cataſtrophe* common to ſuch with the rich mercileſſe wretch (*Recepiſti tu bona tua in vita tua, nunc autem cruciaris*) the turning of their pleaſure into paine, makes vp the fulnes of an vncomfortable day, if but this one thing more be, which thē wil be, added, that it is a day of miſery, of the greateſt miſery that euer befel them, neuer to haue end. But a Iubile of ioy & gladnes, *tranſcendent* to al vnderſtanding here, will it bee to all comprehended in the affirmatiue part of this Text ; to all that *haue the ſpirit of Chriſt*, and to none but theſe.

Luk. 16.25.

1. Cor. 2, 9.

By the totall thus farre foorth we ſee, that the *hauing of the ſpirit*

of

of Christ is of the very *essence* of be ing a true Christian; of so being because of being Christs. For no hauing of his Spirit, no being his, otherwaies then wicked spirits are his, to suffer his wrath vnauoidably for euer. The hauer then of his *spirit* is he, and none but he, that can in a setled assurance say, and may in sure affiance make claime to Christ in the wordes of his spouse, *Dodhi li, vaani lo, My beloued is mine, and I am his*, Cant. 2. 16. And if Christ be his, whosoeuer he bee, that can from his hauing of the spirit, so conclude, then is God his, and if God be his, happy man hee, that euer hee was borne. *Blessed are the people, that haue Iehouah for their God.* Psal. 144. 15.

To come then to the assay and test of triall, who they are that are interested in the spirit, and by the spirit in Christ; for that purpose serues helpefull Christs generall rule

rule, *Ex fructibus arbor, By the fruit is the tree knowne.* Luke 6.44. Howbeit ſome fruits of this *ſpirit* beeing common to ſome reprobates with Chriſts elect, and therfore not concluding certainety of belonging to Chriſt vnto the hauers of them (as a ſuperficiall knowledge of the letter of the Lawe, the gift of Prophecie, of languages, of working myracles, and the like; the two firſt whereof *Saul* a caſtaway may haue, the other forlorne wretches may plead, but plead in vaine for any comfort of well ſpeeding at the laſt day,) requiſite therefore it ſhall be, that wee ſearch in Gods rolles of ſacred record, what the graces of Chriſts ſpirit are, that are ἀμεταμέλητα, without repentance; without repentance? that is, *ſine mutatione ſtabiliter fixa*, moſt ſtable and firme without mutability, as *Saint Auſten* ſpeakes; without mutability, meaning, on Gods

1. *Sam.* 10. 11.

Mat. 7. 22.

Rom. 11. 29.

Gods part, who is not, nor can be ſubiect to any variableneſſe, nor ſhadowing of alteration. *Iam* 1. 17. Which gracious gifts, or fruits of the Spirit whoſoeuer by ſearch made findeth to be in himſelf, he may confidently conclude his eſtate to bee, as was the Prophets that ſaid לך אני *leca ani, Thine* (O Lord) *I am*; thine, therefore *ſaue me.* Pſal. 119. 94.

The fruits then of the ſpirit of Chriſt, fruits that aſcertaine him, in whom they are, of ſaluation, are firſt to bee inquired after and ſought for: and for them wee need goe no further then this preſent Chapter, in which my intendment is to bound my ſelfe, at leaſt way for the ground-worke of our ſtructure in *Domum ſpiritualem, into a Temple for the holy Ghoſt*, which wee muſt euery one bee, if Chriſts, and Chriſt ours, 1. *Cor.* 6. 19.

1. *Pet.* 2. 5.

The firſt fruit, firſt, not in order of

of Saint *Pauls* penning, but of Gods proceeding, I find in the 30. verſe. *Whom he predeſtinated, them he alſo called.* To his ſonne Chriſt called he them, to Chriſt, becauſe no way to the enſuing eſtate of being iuſtified, and glorified, but by him, *Rom.*3.24. *Act.*4.12. For our furtherance to vnderſtand the manner of Gods calling to him, how that is, wee are beholden to Saint *Auſtin. Vocamur*, ſaith hee, *prædicatione pœnitentiæ :* By the preaching of repentance are wee called. So called Chriſt the Iewes, and called them thereby to himſelfe ; which we muſt take to our ſelues to, as no leſſe concerning vs then them, if wee will bee his, and by him ſaued. *Metanoeite*, there is his calling, *Repent and beleeue the Goſpell*; or rather, (for ſo *verbatim*) *Beleeue in the Goſpell.* To beleeue in the Goſpell, and to beleeue according to the direction of the Goſpell, which ſends

μετανοεῖτε. Mar.1.15.

πιστεύετε ἐν τῷ εὐαγγελίῳ.

Esa.61.1.2. Luk.4.21.

men to *Christs annointing* for all true comfort of heart, liberty from sinne, and Satans power, and for the attainement of a better estate of glory in the paradise of God, then we lost in *Adam*, may goe for both one.

This then beeing the proposed ground, that whosoeuer truely repent and beleeue in Christ *Secundum Euangelium*, as the Gospell directs, haue their *vocauit Deus*, assurance, that God hath called them, and giuen them his spirit, the giuer of effect to his calling; which consequẽce none of sound iudgement will, nor any that would can infringe: and they that are called of him, are predestinat by him to life eternall (for so St. *Pauls* rule of combination, or iointing of these, directs vs to conclude our election to life *à posteriore*, by it effects, ascending from them to it, as the supreme cause of saluation, sauing onely Gods

Gods *Endocia*, his good pleaſure, higher then which no aſcending; no higher, becauſe nothing thereto *antecedent*; He, whoſoeuer he bee, that can in verity without guile of heart therein frame an aſſumption out of himſelfe on this manner; But I through the grace of Gods ſpirit doe repent, and beleeue in Chriſt according to the Goſpell, may be bold thus to inferre; Therefore am I called of God, and beeing called haue the ſpirit of Chriſt, the aſſured pledge of my fore-ordeining to eternall life.

Εὐδοκία, Mat. 11. 26.

But yet to preuent error, or to remedy it, where it is in a miſconceit of *repentance*, what it is; the redreſſe wee may extract out of the word it ſelfe of *repenting*, in *Hebers* language *Shubh*, in *Iauans* tongue μετανοέω *Metanoeo*, the former being radically a word of *returning*, the liſts whereof *vnde* and *quo* Saint *Paul* expreſſeth

Act. 26. 18.

to be *From darkneſſe to light, from the power of Satan to God*; and this by *opening of mens eies*, the eies of *their vnderſtanding*, *Epheſ.* 1. 18. Well accords heerewith the latter word μετανοέω *Metanoeo*, a word, that leades to the ſpring-head of conuerſion on our part: for a mutation it carrieth in it, or change of the minde, at the mind it beginneth: *Be changed*, and *be changed by the renewing of your minde*, ſaith Saint *Paul*, *Romans* 12. 2.

And howe that change is wrought, the Latine *Reſipiſcentia* giues vs to vnderſtand. A growing *wiſe againe* is the definitiue annotation of *repentance*. Which (*againe*) muſt reſpectiuely be conceiued, to intend a *forewiſdome* had, but loſt, and neceſſarily to be recouered: had by creation, loſt by *Adams* tranſgreſſion, and to bee regained now by the ſpirit of reuelation, not reuelation Anabaptiſticall

baptiſticall, but which is by wiſdome, the holy Ghoſt beeing the reuealer : and not euery nor any wiſdome neither, but that which is through the knowledge of Chriſt, and by Chriſt to be had : to bee had by him, becauſe onely in and by him will God bee knowen to our comfort, *Luke* 10.22. Epheſ. 1.17.

This leades vs to his *ſcrutamini ſcripturas*, his charge of reading, and the executing of it on our part, that we reade the Scriptures (for that intends he by *ſearching* them) if ordinarily wee will bee ſure of life. But in them ſearch we muſt for him, becauſe life, and if life, then conuerſion alone to bee had in him, and by his grace. Search them then, and ye ſhall alwaies finde, that change of the mind into true conuerſion to God is wrought by *teſtificantur de Chriſto*, the Scriptures reuealing of Chriſt, that hee it is, by whom is repaired, and by none elſe, what Ioh. 5.39.

is ruinated in our nature. *Sine me nihil poteſtis*, it is Chriſt that thus
Ioh.15.5. ſaid, *Without me ye can do nothing*: Indeed nothing that good is, and to God the Father acceptable without him: in him is hee *well*
Mat.17.5. *pleaſed*, and in none but him, and for his ſake, 1. *Pet.* 2. 5. *Heb.* 13. 15.

This illumination of the eies of our vnderſtanding is *primitiæ ſpiritus*,
Mal.4.2. Ioh.1,16. the day-breake of the Sunne of righteouſneſſe Chriſt his ariſing in the ſoule, or the firſt grace of his ouerrunning fulneſſe, where the influence of his holy ſpirit will work and produce conuerſion to God.

Touching the Greeke πιστευετε *piſteuete*, beleeue, and beleeue in the Goſpell: as the former inioyned duty of Repenting required knowledge, the knowledge of Chriſt, ſo this implies an acknowledgement on our part of him to be, as *Peter* confeſſed him to be,

The

The ſonne of the liuing God. Ben he is, the building *Sonne*; and *Eben* the *Stone*, the *precious corner ſtone laide in Tzion*, and laide for a *ſure foundation*, who builds all *Tzions* legitimate daughters, ſo to be, vpon himſelfe *the Rocke of Tzion*, and *Tzions* ſaluation. *Other foundation* hereof can none lay: on other Rocke may none rely for releaſe from ſinne, and ſinnes effect, Gods wrath, for iuſtice and life eternall, then Chriſt the ſonne of the liuing God: on whom for theſe and all theſe muſt hee that beleeueth ſo ſtay, ſo reſt, aſcribing to him, as due is, the glory of them all, elſe beleeueth he not rightly in the Goſpell.

Mat.16.16.
Eſay 28.16.
בן
אבן

1.Cor.3.11.
1.Theſſ.1.10.

1.Cor.1.30.31

Matter of great conſequence doth St. *Pauls vocauit* aforeſaide, *Gods calling*, draw with it. Into a bond doth it draw vs of beleeuing *ſub pœna legis*, and that penalty no leſſe, nor leſſe fearefull, then *maledictus omnis*, leauing to

the curse of Gods law euery one, that beleeueth not the Gospell, the gladsome tidings, that Christ is *Iehoua* the Lord, the Lord of *Abraham*, and yet assumed *Semen Abrahæ*, his seruant *Abrahams seede*; that he was borne vnto vs, that vnto vs he is giuen, and with him (for God giues him not alone, but with him) his perfect obedience to the law, his sufferings for our sinnes against the law, and the fruit of all this, eternall life. *Rom.5.17.*

Heb.2.16. Esay 9.6.

All this is inclusiuely comprehended in the Angels message, *Ecce euangelizo vobis gaudium magnum*, a message of ioy, of great ioy, great, for great cause, a Sauiour then borne, which was Christ the Lord: a Sauiour in the highest acception of Gods sauing he is, and that is of the soule from ideath and hell; from these, because from sinne. But thus effectually saueth he the alone fore-

Luk.2.10.

Mat.1.21.

ordained

ordained ſort to life ; *Pono animam pro ouibus*, for his ſheepe laid he downe his life, not for goats, onely for the ſheepe, *that ſhall neuer periſh*. *Iohn* 10. *v*. 15.28.

The iſſue, whereto we are now brought, is, that vnleſſe we wil vnto all other our ſins adde the ſin of vnbeliefe, a greater ſinne then all afore, we ſtand bound and muſt performe the couenant on our part, that vpon the true repentance of our ſinnes, we beleeue the certainty of our ſaluation by Chriſt, a beliefe that is not wrought in the heart of any, but by the working of the holy Ghoſt : and where he is, there thoſe his effects of repentance, and aſſured beleefe are, or will be, in Gods good time; a thing well worthy our noting with an *higgaion ſelah*, becauſe a ſtay for the bruſed reede: in plainer termes, a rodde it is and ſtaffe in *Dauids* ſenſe, to comfort the fainting heart, ready to ſwoune and

Pſal. 23. 4.

and ſinke vnder the burden of ſin; ready ſo to doe through a conceipt of vnwillingneſſe on Gods part, that any, whoſe conſcience pleades guilty of wittingly acted ſinne, ſhould at any future time conceiue hope of mercy. But that precious aphoriſme, *Sacrificia Dei ſpiritus contritus, Dauids* cordiall preſcript to himſelfe in the day of his ſoules-diſtreſſe, that a *contrite ſpirit is to God a Sacrifice*, nay (that more is) *zibhche*, more worth in his valuation, then any or al legal ſacrifices in themſelues barely conſidered, ſome whereof haue at ſometime beene reiected, *a contrite and broken heart* neuer, (*Pſalm.* 51. 17.) may take away that doubt, and remedy this malady. Yet ſpeedier may the cure be, if heereto be added Gods proteſtation, that as he liueth, hee delights not in the death of the wicked (man,) but that the wicked turne from his way and liue. *E-*

zeck

zeck. 33.11.

Phyſicians therefore of no value are, and miſerable comforters at length ſhall the pretended Catholiks finde their *Pſeudo-ghoſtly* fathers (the *Dragons taile* Apoc. 12.4. Eſa. 9.15.) who hold and deliuer it as a *Maxime* or principle, that high preſumption it is for any to conceiue preſent aſſured hope of his owne ſaluation. No maruell, that they broach ſuch *iayn targnelah*, wine of giddineſſe, to make vnſtaied heads (not ſetled in Gods truth) to reele and ſtagger; no wonder indeed: for more gaine by Marchandiſe of ſoules, through purchaſe of pardons and Maſſes, hath this one point of their Antichriſtian-profeſſion brought them in, and ſtill brings them from receiuers of the Beaſts marke in one yeere, then did *Dianaes ſhrine* to all the Siluer-ſmithes of *Epheſus* in many, and yet their liuing chiefly depended

Apoc. 18.13.

ded thereon. *Act.*19.24.25.

To leaue men, that leaue Gods truth, and to goe on. Yet is there a ſtay made heere a little of our proceeding, and made by an obiection. Many (ſaith Chriſt) *are called, but few are choſen.* If of many called, few are choſen, how ſtand theſe in *parallel*, *Whoſoeuer is called, is prædeſtinate?* ſo *Paul* giues vs to vnderſtand. And yet called there are, that are not elected; ſo ſaith Chriſt. Is Chriſt againſt *Paul*, and *Paul* againſt Chriſt?

Matth. 22.14

For preſeruation of the truth, both of Chriſts aſſertion, *Multi vocati, pauci electi*; and of *Pauls quos vocauit*, which leades to *prædeſtinauit*, wee ſay, that by the *Goſpell* preached many are called (as calling intends a perſwading of men to *Repent* and *beleeue in Chriſt*) that are not fore-ordained to eternall life, not ſo ordained as hereby appeares, that they neither doe

doe the one nor the other. But ſo called outwardly, as withall to be inwardly endued with grace to repent truly and beleeue, none is, none euer was, but ſuch as God hath choſen to inherit eternal glory. *As many* (ſaith Saint *Luke*) and indeede only ſo many as were *ordained to eternall life, beleeued.* All this while therefore no iarre betweene *Paul* and *Chriſt.* Yet haue wee not the way cleare for our proceeding; one impediment more is to bee remoued, one obiection more is firſt to receiue it anſwer. *Act.13.48.*

T'is true, ſaith ſome diſtreſſed *Publicã*, that the illuminated to ſee ſin, and ſins remedy, and that the endued with grace to repent of ſinne, and to beleeue in Chriſt, haue the ſpirit of Chriſt. But the caſe ſtands not ſo with me, happy for me, if ſo it did. Ignorant I am of that I ought to know, fain would I (as did *Dauid*) water my *Pſal.6,6.*

couch

Cant. 5. 5.

couch with teares for my ſinnes, and recount the ſteppes I haue trode awry *in amaritudine animæ*, with bitter repentance; and that the *myrrhe* of it might droppe at my fingers endes for my omitting the oportunity of accepting grace by Chriſt offered. Weake I am, God he knoweth and in mercy looke vpon me; yea ſo weake in beliefe, that full oft am I driuen to a *demurrer*, whether there be in me any graine of true faith or not: wretch that I am, who ſhall, who can aſcertaine me, that I haue the ſpirit of Chriſt?

But be not out of heart for all this: better, farre better it is for a man to ſee, and ſeeing to mourne for his wants of grace, then to haue any ſwelling thought, that he knoweth much, and much hath proceeded towards perfection. *If any man thinke, that he knoweth any thing, he knoweth nothing yet, as he ought to know*, ſaith the Apoſtle

ſtle. 1. *Cor.* 8. 2. Well may it befall a *Phariſee* to deeme himſelf ſo ſharpely inſighted in Gods truth without all blemiſh of eie in matters diuine, as that no ſmall indignity offered it were, for any man to lay any the leaſt imputation of ignorance vpon him. So conceited did Chriſt finde ſome; and like-conceited may there ſtill be found, come (as themſelues reckon *calculario errore*, in a mis-accompt) to a *non ſicut cæteri*, a perfection in knowledge, and euerie other requiſite vertue vnmatchable in any, and all men beſides, how rarely ſoeuer qualified with graces from aboue. *Ioh.* 9. 40.

But humility, where it is (and there muſt it be, where God will exalt. 1. *Pet.* 5. 6.) lookes not with ſo fixed an eie on the grace it already hath, (though on it to be thankefull to God for it) as conſiders, how much it wants of that it ought to endeauour after,

and

and wiſheth to haue.

As for that complaint of defect in ſorrow for ſinne, and want of faith, this I finde, and in it may the diſtreſſed finde no ſmall comfort, that Chriſt mourned for the hardneſſe of mens hearts. If therefore it belonged to the Spirit of Chriſt ſo to doe; then (ſith charity begins at a mans ſelfe) he that doth in his owne behalfe, what Chriſt did in the behalfe of others, hath vndoubtedly his Spirit, the *Spirit of compaſſion* in him. The griefe and ſorrow, that is conceiued in himſelf for his own hardnes of heart, and vnbeliefe, accompanied with true deſire of a healing of that his infirmity, may not bee denied, but muſt be granted to be a fruit and grace, a ſecond grace, though not the firſt, of the Spirit of Chriſt, & happy men they that haue it. *Bleſſed are the poore in ſpirit: Bleſſed are they that mourne: Beſſed are they* (alſo) *that hunger and*

Mark. 3. 5.

Zach. 12. 10.

and thirſt after righteouſneſſe. Famelicos ſaturauit bonis ; the hungry are they, whom God filleth with good things, the rich (ſpiritually rich in their owne ſwelling conceipt) are by him ſent empty away. *Luke* 1. 53.

Aſſuredly, betwixt the vnfeyned deſire of heart to haue, and the habituall hauing of the grace deſired there is no great difference in Gods reckoning: no, no more then betwixt the euill deſire of a luſting heart, and the reall accompliſhment of the carnall act, the former of which by Chriſts vngainſayable teſtimony maketh guilty of the latter. *Matth.* 5. 28.

By the rule therefore of proportion, hee that groneth vnder the burthen of his ſinne, and hateth the ſame, hee that deſireth, and to his deſire addeth endeauour not to ſinne, but would gladly be *Arbor bona bonos ferens fructus*, euer

fruitfull in well-doing, that by ſo doing he may (as the end of redemption requireth hee ſhould) glorifie God in body and ſpirit, is with God reputed what he would be in his deſire, and may in this regard cheere his heart, as hee did, that thus ſaide, *Why art thou caſt downe my ſoule? and why art thou diſquieted within me? Truſt in Elohim* (thy God) *&c.* This for the firſt fruite of the ſpirite of Chriſt.

1. *Cor.* 6. 20.

2 A ſecond fruite growes to vs from the verſe 16. *The ſame ſpirit beareth witneſſe with our ſpirit, that we are the children of God.*

This teſtimony was in the *Romans*, to whom Saint *Paul* wrote, the number plurall giues ſo to vnderſtand. And this is, and muſt be, in Gods elect elſewhere, *Ioh.* 1. verſe 12.

To haue teſtimony in a mans heart, that he is *filius Dei*, Gods childe, and to haue aſſurance that he

he hath the ſpirit of Chriſt, come both to one point, and that point is Saint *Peters* period of faith, no leſſe then the ſaluation of his ſoule, 1. *Pet.* 1. 9. For if ſonnes, then are wee alſo heires, heires of God, and heires annexed with Chriſt; with Chriſt, who is Lord and heire of all, *Heb.* 1. 2. *Rom.* 8. 17.

He then, that hath the teſtimony aforeſaid, is ſure of the eternall inheritance; ſure, becauſe he hath the ſpirit of Chriſt, who neuer was, nor euer will bee found *teſtis mendax*, a leazing witneſſe beater, it ſtands not with his God head ſo to be. *Rom.* 3. 4.

The making ſure therefore of hauing that ſpirit is *vnum neceſſarium*, one, if not the onely thing ſimplie needfull; becauſe from the hauing of it may bee concluded his fore-ordaining to eternall life, that hath it: elſe how is the ſpirit *a pledge of our inheritance*, were not his teſtimony the character, *Epheſ.* 1. 14.

the very ſtamped impreſſion of the great Seale of Gods kingdome? *God hath ſealed vs*, ſaith Saint *Paul*, and ſealed, becauſe *Hee hath giuen the earneſt of his ſpirit in our hearts. 2. Cor. 1. 22.* No hauing therefore of the ſpirit, *Gods ſeale*, before lifes expiration, no aſſurance of ſaluation.

But how there may bee a diſcerning of the teſtimony, and gathering of aſſurance, that it proceeds *à ſpiritu veritatis*, from Chriſts ſpirit, the ſpirit of truth, and not from a ſpirit of illuſion, t'is expedient that wee knowe. And that diſcerning growes from the conſideration of the perſon to whom, and the manner how the ſpirit beareth witneſſe. To any heart ſet, ſo long as ſet on wickedneſſe, it is ſure that Chriſts ſpirit beares no ſuch record; no ſuch, till it be *Cor confractum*, a broken heart, and contrite with remorſe and ſorrow for ſinne, deſirous of mercy

mercy by Christ. That is for *Cui*, the person to whom.

Touching the manner of testifying, the holy Ghost doth it not by any reason drawen from works of supposed merit in man, setting on him (as did the elders of the Iewes on the Centurion) an *axios esti*, worthinesse on his part, that to him Christ should extend fauour. On no such ground doth Christs spirit build his perswasion, but alone on Gods free grace in Christ crucified. *Heale my soule, O Lord, I haue sinned against thee*, said *Dauid*, *Psalm.* 41. 4. *With (Christs) stripes are wee healed*, saith the Euangelicall Prophet *Esay*, Chapt. 53. 5. And in whom that cure is fully wrought, there followes a calme of peace, (though the same not presently, nor alwaies felt) in the soule of the party healed by Christ, and sealed by his spirit. *Beeing iustified by faith wee haue peace to God-wards*

Luk 7. 4.

through our Lord Ieſus Chriſt, *Rom.* 5.1. Thus a ſpirit of errour doth not, nor can ſettle the heart of ſinfull man, *non eſt pax impio*, no peace is there, no true peace to the wicked, (*Eſay* 48.22.) though for a moment he may ſolace himſelfe with the flaſhes and ſhadows of a deceitfull ſecurity. Neither yet muſt we thinke that this calmneſſe, and ſweet perſwaſion of our peace with God, is to be nakedly built on an imaginary fauour of God, or inſtinct of his ſpirit: but that, as the foundation thereof is, *a priore*, the immutable loue of God, ſo the building thereof *a poſteriore*, muſt bee thoſe other ſanctifying graces and operations of Gods holy ſpirit (of which wee ſpeake hereafter) in the hearts and liues of his choſen, which beeing *veſtigia Dei*, *Gods very footſteppes*, wee may thereon confidently reſolue with *Iacob*, that *Surely God is in this place* (*Gen.* 28.16.) Gods bleſſed

bleſſed ſpirit hath heere taken vp his habitation.

Proceed we therefore to a third fruit of the adopting ſpirit, which offers it ſelfe to our conſideration heere, verſe 26. *The ſpirit helpeth our infirmities. For wee know not what to pray, as wee ought; but the ſpirit it ſelfe maketh requeſt for vs with ſighes, which cannot bee expreſſed.* It is as much as to ſay, the ſpirit of Chriſt, where it is, inciteth the hauers of it to feruent praier, inflaming them with ſecret moſt heauenly ſuggeſtions, not in it, nor by it, with a Phariſe-like ſquint-eie looking after mens praiſe, neither with peruerſe affection of deſire to ſeeme deuout; it is no ſuch matter, that ſpirituall praier ſhoots at: it is grace, it is nothing without the hauing of grace, that it ſeekes for, and ſues to haue at Gods hands; and this alone by Chriſt and his mediation, *Heb.* 4. 16. *Ioh.* 14. 6.

3

On this manner then may the happy condition of ſuch be concluded, as haue the aforeſaid incitement to caſt themſelues wholy on God by feruent perſiſting in praier vnto him, that hauing it they haue, and cannot but haue the ſpirit of Chriſt, becauſe it is *opus & fructus ſpiritus*, his immediate and proper worke, his fruite of working in mens hearts, that they are ſo moued vnto, and directed in praier. And where the ſpirit of grace and praier is, it is τεκμηριον *tecmerion*, a ſure ſigne, that they in whom it is, are the adopted ſonnes of the *moſt high*. *Becauſe yee are ſonnes, God hath ſent foorth the ſpirit of his ſonne into your hearts, which crieth Abba, father*, ſo ſaith Saint *Paul*, *Gal.* 4.6. Thus, if by inuocation bee vnderſtood praier without a Synecdoche. *Whoſoeuer ſhall call on the name of the Lord, ſhall bee ſaued. Rom.* 10.13.

*Zach.*12.10.

A fourth

A fourth fruite of the Spirit of Chriſt there is, which is, or vndoubtedly in good time will bee, where the former grace is. That I finde in the tenth verſe. *If Chriſt be in you, the body is dead becauſe of ſinne, but the ſpirit is life for righteouſneſſe ſake.*

The body dead, ſaith S^t. *Paul* heere. The body of ſinne deſtroied, that henceforth wee ſhould not ſerue ſinne, ſaith he, *Chap. 6. 6.* Theſe are both one, the one a *Gloſſe* to the other: Which ſet vpon all that call vpon the name of the Lord a *diſcedant ab iniquitate*; a marke, by which Chriſts ſheepe are and muſt be knowen to men, knowen by departing from iniquity; a departure of ſuch neceſſity, that wher it is not, ther the *ſpirit* of praier wil not reſide. Wel may reſolute ſinners powre out a praier *ſtrepitu labiorũ*, with ſound of words, it cannot be denied (*Appropinquat populus iſte ore ſuo*, its Gods

2. *Tim.* 2 19.

Gods mone, that *Iſraels* poſterity were ſuch & ſo praied) but with a piercing voiceto enter into Gods preſence,and make a gainefull returne of bleſſings vpon their boſomes,as did *Dauids* praier: ſo do not,nor can any ſinners,(bent ſtill ſo to continue)ſend vp any praier to God. *If I regard wickedneſſe in my heart, the Lord will not heare mee. Dauid* ſo ſaid, and the *Iewes* ſo held, *Ioh.* 9. 31.

*Pſal.*35.13.

*Pſal.*66.18.

Aſſuredlie, no prophane perſon is there, nor wicked liuer, but, ſo liuing, and ſo firmely determined to liue,may anſwer himſelfe when he praieth, if at any time hee doe pray, with the latter clauſe. *Non exaudiet Dominus, the Lord will not heare*, not heare with regard: yet regard the wicked hee will, that dare approch with any ſuit to his ſacred *Throne*, which is not, nor euer was an *Aſylum* for ſuch to take *ſanctuary*, as are graceleſſe, and graceleſſe intend to bee. No, the

the earth, whereon praier is made, is to be holden *terra ſancta*, holy ground, becauſe the Lord is there, to heare the praier made; but to heare, and fauorably to accept the praier of ſuch, and ſuch alone, as are holy, if not in regard of action, yet at leaſt in affection, and deſire ſo to bee. Holy knees then are for holy ground; and an heart at the leaſt loathing iniquity is to bee the Conduit-head whence praier muſt Iſſue. At the hearing whereof ſome there are, that may happily grow perplexed, not alone in regard of ſinnes that are paſt, but withall of euils ſtill inherent, and out of their diſtreſſe of heart vtter a *Miſeri nos, quis liberabit de corpore mortis huius? Wretched men wee* (if to bee termed men) *who ſhall deliuer vs from the body of this death?* Rom. 7.24.

But of Saint *Pauls* caſe may we make a *lenitiue* to aſſwage this griefe

οὐ θέλω griefe. *The euill, that I would not doe,* saith he *verse* 19, *that doe I.* That *ou thelo* is enough to draw on this conclusion, and make it a common case, *Si quod non volo, ego illud facio, non iam ego adoperor illud, &c.* So long as the will yeelds not assent vnto, nor allowance of euill, a man may say with *Paul, Non iam ego,* it is not I. There is indeede (as was in him) *peccatum habitans,* dwelling sinne, but not *regnans,* the dangerous raigning sinne, sinne to death is not there; not to death, because God will not lay sinne disliked and withstood to the charge of his regenerate seruants.

Regenerate are any to bee termed, in whom any sinne yet remaines? How may that bee? Assuredly there is not, nor can I find, that there euer was in any regenerate man (no not in Saint *Paul* we see) such a freedome from corruptions of degenerate *Adamist-*

nature

nature, but that there are, and will be ſo long as he liueth on earth a *malum quod non vult*, euill, ſome euill for him to diſlike and labour againſt. It is a grace of the Spirit of Chriſt, that there is in him a *nolo*, a diſallowing of euill, and a reluctation. The triall therefore of a mans ſtate goes not ſo much by the time paſt (what they were in time paſt, ſaith *Saint Paul*, it makes no matter: and we may ſo ſay here) as by the preſent. If there be now a combate maintained by the *Spirit* againſt the fleſh, bee it ſuch a man (in whom it is) cannot doe what he would, as indeed hee cannot, ſaith the Apoſtle; yet euen there is *Spiritus Chriſti*: and the good Spirit of Chriſt, that giues to ſtriue againſt ill, will at length alſo giue victory to ouercome it.

Gal. 2.6.

Gal. 5.17.

Whatſoeuer therefore the temptation be, whether of motion to ſinne, or accuſation for ſinne, yeeld

yeeld not to the one, nor deſpaire for the other; but as Saint *Paul* betooke himſelfe, ſo doe you, to
2.Cor.12.8. a *Super hoc ter Dominum rogani*, that is, to earneſt and often praier. *Is any afflicted? let him pray* Iam. 5.13. Nor let the diſtreſſed ſay, I am of a dull heart, and diſpoſition vnapt to good: therefore neither dare I preſume to pray, nor can I tell how to pray as to haue comfort in and by praying. Admit the *antecedent*, yet is the *illation* to be auoided, as dangerous. For if a man will no oftner, nor longer pray, then hee findes aptneſſe in himſelfe, fitneſſe of words, and comfort in praier, then is ſelfe-loue his motiue, and his ſeruice the ſeruice of a hireling. But where then is obedience to God? *Behold, to obey is better then ſacrifice* 1.*Sam.* 15.22.

Whether therefore apt or vnapt, with feeling or not feeling of comfort, yet pray; pray, becauſe it

it is Gods expreſſe charge, that whatſoeuer our trouble bee, wee pray; which cannot bee omitted, nor (that leſſe is) neglected on our part, but with breach of duty, and guilt of ſinne, of ſinne becauſe of the violating of Gods commandement: for ſin is ἀνομία *(anomia) the tranſgreſſion* of his Law.

Pſal. 50.15.

1. *Joh.* 3. 4.

Pray then howſoeuer, and bee welaſſured, that he is *faithful*, who hath to his iniunction annexed an *eruam te*, a promiſe to heare and deliuer. Limited indeed hee will not bee, either touching the meanes, meaſure, or time of deliuerance, but haue theſe referred to his good-pleaſure. Inough for vs it is, that hee will vouchſafe a yeelding to our petitions at all, in any ſort, or at any time, to grant what we craue. Yet not alwaies ſeeth he that to be expedient for vs neither, chiefely in matters temporall. Well worthy therefore

Heb. 10. 23.

fore the placing heere is Saint *Bernards* rule, *Aut dabit quod petimus, aut quod nouit vtilius*; Giue he will and grant either the thing we craue, or what hee knoweth more expedient for vs: be assured of one of these, and in assurance of speeding persist in praier. So Christ taught, and so must wee, if his disciples, learne to pray, *donec exaudiat*, till God heare and haue mercy. *Luke* 18.1.

Tis a parable indeed, by which Christ so teacheth: but such perseuerance may we see *paradigmatically* commended to vs by his own dealing towards a *Cananite*, whose suite, whose mournefull suite to him in the behalfe of her distressed daughter enthraled to Satans bondage receiued a threefold repulse, the last being (as seemeth, and seemeth strange) with a kinde of indignation, and reprochfull comparing of her to a dogge; *It is not good to take the childrens*

*childrens breade, and to caſt it to whelpes, Matth.*15.26. yet at laſt ſhe had her deſire, and heard more comfort, by a *ſicut vis*, then ſhee deſired, verſe 28.

Bee the diſtreſſe then whatſoeuer it will bee, yet is it Gods will, his will declared by ſtrait charge, that the afflicted pray, and pray in hope to ſpeede well in their ſuites. Pray ſaith Chriſt, and when ye pray ſay, *Our father, which art in heauen, &c.* But father God is not of any in Chriſts ſenſe, ſaue onely of the *adopted*, that beleeue and haue his ſpirit. Therefore plaine it is, that Chriſt requireth beliefe on our part, and ſure affiance in Gods mercy, when wee pray; and conſequently that our faith faint not in any time of trouble; but that, as we beleeue aright in Gods goodneſſe, ſo alſo both by praier we implore his goodnes and by holineſſe of life imitate his goodneſſe; which will prooue vn-

Luk. 11.2.

Ioh. 1.12.

doubted ſignes vnto vs both of our conſtant aſſurance, and finall fruition of his goodneſſe.

The laſt effect and fruite of the ſpirit of Chriſt (not ſimply the laſt, but laſt I will heere obſerue) ariſeth from the conſideration of the thing teſtified by the holy Ghoſt, which is, that *we are ſonnes of God*, verſe 16. If ſonnes of God, then are we brethren among our ſelues; and if brethren, then is there in vs, and in vs muſt bee the affection of brethren, that we haue and beare mutuall loue one towards another. And in very deede, loue to the godly, Gods adopted ones, *hoc nomine* as they are, and becauſe they are Gods children, is a ſure ground for ſuch a louer of them, that belong to God, to conclude, that himſelfe is likewiſe *filius Dei*, a childe beloued of God, and ioint heire with them through Chriſt of Gods kingdome. For this wee

haue

haue two proofes, the one from Christ, the other from the beloued Disciple of Christ. *By this shall all men know, that yee are my disciples, if yee loue one another*: that's for the former. And, *wee know, that wee are translated from death vnto life* (know so) *because we lone the brethren*: that's for the latter, 1. *Ioh.* 3. 14.

Ioh. 13 35.

Thus much for the triall, who they are, and by what arguments it may appeare to them, that they are sealed with the spirit of Christ to eternall life. Which arguments whosoeuer he bee, that by search findes in himselfe (though hard it be for any elect seruant of God at all times, or at any time to finde all, yet all at some time or other) let him ioine heart in harmonicall concord, and voice in melodious symphonie with *Dauid* in his hymne, *Borci naphshi eth-Iehoua*; *My soule blesse the Lord, and all that is in me (praise)*

Psal. 103. 1.

his holy name. Such cauſe of celebrating his praiſe had the beleeuing *Romanes* at what time Saint *Paul* wrote this Epiſtle: For in them the ſpirit of God dwelt, the immediate wordes before my Text.

We are not yet come to a period of mine intended Taske. Here is a relatiue αὐτοῦ (*autou* his) to be vnderſtood of Chriſt, that Chriſts they are not, who haue not his ſpirit; his they are whoſoeuer they bee, either in regard of ſex, age, degree, or nation, that haue his ſpirit; which drawes in a twofold queſtion:

1. Whether once Chriſts, and euer his.
2. How he, that finds not in himſelfe arguments of aſſurance that hee belongs to ſaluation, may come to the attainement of them.

Queſt. 1. The former of theſe queſtions might well be heere ſuppreſt in ſilence,

lence, hauing already in the fruits of the ſpirit of Chriſt receiued it determinate affirmatiue-reſoluti-on, were not faith, the faith, which wee terme iuſtifying faith, ſubie-cted by ſome to deliberation, whe ther it may not bee vtterly and fi-nally loſt. Loſt-labour there-fore I deeme it not, after our for-mer ſowing to the ſpirit, and rea-ping thereupon hope of fore-or-daining to life, to gleane ſome eares of corne; a thing not againſt the myſtery of the law, *Leuit.* 19.9 No, for the behoofe of the poore it ſhall be, that wee will doe it, the poore in ſpirit, that haue no riches celeſtiall, other then their faith in Chriſt; whereof to bereaue them by ſurreption of faiths certainty, were to rob them of all they haue, and (more then ſo) of all they hope to obtaine and haue hereafter.

That the feeling of Chriſts ſpi-rit and his graces may fall out to be eclipſed, it is not to be denied.

Wee find it to haue beene *Dauids* caſe: *I ſaid, I am caſt out of thy ſight*, *Pſal.*31.22. In his haſte he ſaid it, becauſe hee then felt himſelfe in no better caſe, then if hee had ſo beene. And caſting out from Gods preſence hee praied againſt; not holding himſelfe an vtter caſt-away, for then bootles for him to haue ſo praied, of that he might be, and was well aſſured: but in ſuch a wane of comfort felt hee himſelfe, as if nothing had remained to make vp his miſery full, but onely proiection from Gods face.

*Pſal.*51.11.

But, that ſanctifying graces, and chiefly the root of the reſt, faith in Chriſt, may come to an vtter extirpation, and finall loſſe, that doe I not, nor may I yeelde vnto: it ſtands not with the immutability of Gods decree, which was from before all times beginning, to glorifie for euer thoſe, and euery one thoſe, whom by Chriſt hee would

*Rom.*8.30.

in

in time call and iuſtifie. *Fides electorum aut nunquã deficit, aut ſtatim reparatur*, either not at al doth the faith of the elect growe defectiue, or (if it doe) forthwith is it recouered, ſaith Saint *Auſtin*.

Nor ſmall may we hold the diſhonour done to Chriſt, if we ſhall conceiue of his loue as beeing no hotter, then that it may come to an vtter cooling at any time. *His owne hee loued* εἰς τέλος (*eis telos*) *to the end*. To the end of life hee loued them; and *Abſit*, ſaith Saint *Auſtin*, *vt dilectionem morte finierit, qui non eſt morte finitus*: farre be it from him (and farre from vs to thinke) that his loue and life ſhould end together, who did not himſelfe, nor could end with death. T'is true, whether Chriſts death, or his Diſciples death bee meant, that the loue he bare them, and beareth to other his choſen, is as himſelfe is, conſtant without all mutability. *Joh* 13.1.

But, to diſcuſſe the queſtion yet further, touching iuſtifying-faiths conſtancy, by order of law at the mouth of two or three, *De.* 19.15

Firſt, as meete is, heare we him for chiefe Arbitrator, in whoſe ſacred mouth was neuer guile found, *Eſay* 53.9. *All,* ſaith hee, *that the father giueth me, ſhal come to me; and him that commeth to me I caſt not out, Ioh.* 6.37. To come to Chriſt (*Auſtin* and *Beda* being interpreters of the phraſe) is to beleeue in Chriſt; and to beleeue in him is to come to him, they are conuertible both one, and ſo appeare to bee verſe 35. Not to bee caſt out is, to bee kept in the bounds of ſafety; for ſo Chriſt expounds *non eijciam foras* by *non perdam:* he will not loſe, hee will not deſtroy, if not deſtroy, then will he ſaue ſuch. This doth *Chryſoſtome,* as doe alſo other ancient Fathers take Chriſts meaning to be. And that it is ſo, the iſſue, whereto

Verſe 39.

whereto Christ himselfe drawes it for vs, expresly declares, which is with a double *Amen* firmely ratified, *Qui credit in me, habet vitam æternam*; whosoeuer beleeueth in Christ, hath euerlasting life, *verse* 47. With good waranty therefore, because on Christs word (whose word wee may safely take, not safely distrust) may wee bee bold to conclude, that iustifying faith cannot be lost, not totally, not finally; not so lost, for then how hath the beleeuer (which Christ affirmes him to haue) eternall life? Then, how stands Saint *Pauls* rule heere (*verse* 30) without shaking, *quos iustificauit, illos & glorificauit?* Glorifying of the iustified, we see, runnes in the Preter-tense, *Whom he iustified, them also hee glorified*; and so runnes, to imply the certainety of it to be no lesse firme, then if the iustified were already seized of glory in Gods kingdome

dome. In this certainty did Saint *Paul*, and in this may all faithfull in Christ triumph with a *Quis nos*
Verse 35. *separabit a charitate Christi?* Who shall separate vs from the loue of Christ? Who? not any affliction, not any condition in this world present, not any Angell good or bad, not any Creature is, or can be able to separate from Gods loue those, nor any of those, that are comprehended of his loue in Iesus Christ onr Lord.

Heare we yet one vmpire more, and we haue done; and that shall be the beloued Disciple of Christ, what hee can say touching this point: This he can, and doth, *hæc est victoria*, our victory ouercomming the world is faith. 1. *Ioh.* 5. 4. If faith, the faith which rightly
Verse 5. beleeueth, that *Iesus is the sonne of God*, ouercome the world, then is it not, nor can bee ouercome it selfe of the world, and if not ouercome, then not vtterly lost vnlesse

(which

(which were abſurde to affirme) a member of Chriſt may be loſt to periſh eternally, which euery true beleeuer in Chriſt is. *Epheſ.*5.30. But, for the faithfull Diſciples of Chriſt, himſelfe praied, that with him they might iointly haue the fruition of eternall glory. *Iohn* 17. 24. And was Chriſts praier, may we thinke, reiected, not ſpeeding of that he prayed for? No, ſure he was, and ſo aſſureth vs, that his father *alwaies heard him*. If alwaies, then heard he was for the faithfull of his Diſciples, that they ſhould bee glorified, and if glorified, then did not the faith of the reſt, no more then did *Peters*, vtterly fall away; not ſo fall, becauſe Chriſt no leſſe effectually prayed for the reſt and their perſeuerance, then for him and his; For him and his, *Orani pro te, vt non deficiat fides tua.* Luk. 22.32. For them and theirs, *Father keepe them in thy name.* Ioh. 17.11.

Iohn 11.42.

But

But what is all this to vs, and our faith? Yes, somewhat it were, and not a little making for our comfort, were it but by S^t. *Pauls* rule, *Quæcunq; scripta sunt*, whatsoeuer things are written aforetime, are written for our learning, that wee through patience and comfort of the Scriptures might haue hope. Bnt (that more is) for vs and our constancie hath Christ praied too; *I pray not for these alone*, saith hee, *but for them also, which shall beleeue in mee through their word, that they also may bee one, &c.* Ioh. 17.20.

Rom. 15.4.

Well might faith faile, and the faithfull fall away, were it so, that on themselues it had it whole dependence, and stay; but grounded it is on Christ the *Rocke*, whose assurance we haue (and better assurance no neede of, nor better can wee haue) that once his sheepe (*oues credendo, pastorem sequendo*, sheepe by beleeuing, and

and following Christ the shepheard, as speakes Saint *Austin*) and euer are we his; euer, because God that giueth to beleeue, will giue withal the grace to perseuer; *Non rapiet quisquam*, none shall, no not with violence, take them out of Christs hands, none is, nor can bee able to plucke them out of his Fathers hands. *Contra eam*, Christ it was that said it, Against the Church, the true Church, *the gates of hell shall not preuaile*; not preuaile against it, because built on him the rocke. *Ecclesia super Christum collocatur*, On Christ is the Church built, saith *Primatius*, he is the Rocke. 1. *Cor.* 10. 4.

Ioh. 10. 28. 29.

in Apo.

On this *rocke Peter* built, *Tu es Christus, Thou art the Christ, the Sonne of the liuing God*; and, of that his building had he a new name πέτρος (*Petros*) *rockie* of πέτρα (*Petra*) the *Rocke*, & but as other faithfull doe from *Christ* deriue the title of Christians. *Non dictum*

Mat. 16. 16.

Verse 18.

ctum eſt illi, tu es petra, ſed tu es Petrus, petra autem erat Chriſtus, quem confeſſus Simon, ſicut eum tota Eccleſia confitetur, dictus eſt Petrus. Saint *Auſtins* words they are, *Lib. Retract. cap.* 21: which thus ſtand in our tongue. *It was not ſaid to him, thou art the Rocke, but thou art Peter; the Rocke was Chriſt, whom Simon confeſsing, as doth alſo the whole Church in like ſort confeſſe him, was* (thereupon) *called Peter.* The totall comes to this iſſue; If the gates of Hel ſhall not preuaile againſt the true Church of Chriſt, becauſe built on him the Rocke, then not againſt any true faithfull member of it, by the ſame reaſon. Thus then for concluſion we deliuer vp verdict; *Bleſſed are all, that rightly know* (as did *Peter*) and confeſſe Chriſt to be the *ſonne of the liuing-God:* and if bleſſed, then fall they not away from faith, to periſh in his wrath. Therefore once *Chriſts* and euer *Chriſts.*

Math. 16.17.

Heere

Heere had we quite done with this queſtion, were it not, that the *Rhemiſts* obiect againſt our verdict Chriſts words in *Luke* 8. 13. Theſe they are, *For a time they beleeue*: If but for a time, then faith once had may be loſt. Thus the *Ieſuits* conclude.

But the queſtion being about iuſtifying faith, their conſequence is to be denied. For Chriſt ſpeakes of ſtony ground, on which the ſeed of Gods word is ſowne, tis true; but it doth not *altas agere radices*, it takes not deepe rooting, ῥίζαν οὐκ ἔχουσιν, they haue no roote, ſaith Chriſt, and ſaith it, as being the reaſon of their falling away, when temptation ariſeth. Iuſtifying faith therfore doth not Chriſt there intend; not it, becauſe by it the beleeuer is incorporated into Chriſt, in him takes roote, and from him deriues radicall moiſture of grace, *ad ferẽdum fructum multum*, to bring foorth fruit, and much fruit. *Iohn* 15, 5.

The

The *Iesuits* winde therefore of opposition shakes no corne out of any *Shibboleth*, not out of any sound eare of Gods field.

Impugners of this point haue not yet done. One allegation more they haue from Saint *Paul*. *Impossible it is, that they which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost, and haue tasted of the good word of God, and of the powers of the world to come, if they fall away, should be renued againe by repentance.* Heb. 6. 4. 5. 6.

So the Apostle writes, i'ts true, but not true, that his intended *falling away* doth or can befall any iustified beleeuer in Christ. The fearefull ease it hath beene, and must be granted to bee of some brought out of their inbred darkenesse by the Sacrament of illumination (μυστήριον φωτισματος, as *Dionysius* and others of the Greke-Church

Church termed baptiſme) and that haue taſted of ſome heauenly gifts, externall gifts, and that haue reliſhed the word of truth for a while to bee καλὸν, *amiable* and *ſweete*; yea and that haue had the experiēce (as the Verbe γεύομαι alſo ſignifieth) of the Working of miracles (ſo *Chryſoſt.* vnderſtāds *Virtutes futuri ſeculi, the powers of the world to come*) all this is moſt ſure: but it is not the caſe of ſuch, not of any ſuch, as in whom the word hath beene digeſted, and by beeleefe is become nutritiue, *vt ex fide viuat iuſtus*, that the beleeuer being by Chriſt iuſtified *may liue by faith*, and Chriſt through faith liue in him *Gal.* 2. 20.

Math 13, 20.

Habak 2.4.

Nor intends S^t. *Paul* any particular laps, ſuch as *Dauid* tooke, & tooke one vpon another: nor ſuch a fall as *Peter* had, though a dangerous fall it was, and vnrecouetable had beene, were not our former concluſion an vngainſayable truth

2. *Sam.* 11. 4. 15. *Mat.* 26. 72.

truth, that once Christs and euer his. For if the Apostle had aimed at any such *præoccupant* trespasse, and made it a positue case, that such a sin is vnpardonable, then woe-begone were & are the aforsaid paire of offēders for euer. But that may none conceiue nor dare any led with the Spirit of truth affirme. *Cum ceciderit*, presupposeth, that *geber* a strong man (an vpright man) may happe to slip, and more then so, to take a fall, yea many a fall, saith *Salomon*, *Pro.* 24. 16. Yet *lo iutal*, he shal not be cast off. *Dauid* so spake, spake it as a Prophet, and experimentally found it true in himselfe. 2. *Sam.* 12. 13. That he fell, he might blame himselfe; that hee so fell not, as neuer to rise againe, he was (and so are all other in like case) to thanke Gods arme, and his arme is Christ, that saueth from vtter ruine. *Esa.* 59. 16.

Psal. 37. 24.
Psal. 18. 25.

Retrogrades recoiling from the acknowledgement and profession of

of the Goſpels truth by manifold arguments to them confirmed, S^t. *Paul* meant: and that he ſo did, the maine intendement of the Epiſtle to the *Hebrues* giues vs to wit. For a comment on *Gabriels* ſpeech to *Daniel* it is, prooving Chriſt *ſlaine to make reconciliation for iniquity*, to be the ender of *ſacrifice* and *offering*; from whom, if the Iewes, that then acknowleged ſo much, ſhould reuolt to the Law and legall ſhadowes, *the ſacrifices* of it could not beſteed them a whit for the purging away of their apoſtaſie nor any other ſin. *Heb.* 10. 26. No, if they ſhould ſo go backe, & thereby incurre contempt againſt Chriſt ſlaine and his Goſpell, there remained no hope for them to auoid *ouerflowing* with the *deluge* of Gods wrath, as the Angel *Gabriel* foretold. *Dan.*9.26. But ſuch *Apoſtaſie* neuer did befall any, vnleſſe the forlorne, for whom is reſerued the blackeneſſe of darke-

*Dan.*9.24.

*Gal.*5. 2. 4.

neſſe for euer; neuer befell it any endued with true iuſtifying faith; it is a ſinne that argues the fallers into it neuer to haue had ſuch beliefe in Chriſt.

For the expiation of other ſins Saint *Paul* did not there, nor any where doth he deny the *efficacy* of *Chriſts ſacrifice* to bee auaileable. For ſo ſhould S^t. *Iohns Si quis peccauerit, If any man ſinne, wee haue an Aduocate with the Father Ieſus Chriſt the iuſt, and he is the propitiation for our ſins,* ſuffer contradiction; which befals not that bleſſed Spirit of truth, who guided the pens both of *Paul* & *Iohn*. If then we acknowledge our ſins to God, (who alone hath power to forgiue ſins) and acknowledging them deſire forgiuenes of them by the *Sacrifice of Chriſt once* and but once offred in his death, there is mercy with God; if we haue that grace, we are not vtterly falne frō grace.

1 *Joh.* 2. 1.

Luke 5. 21.

Heb. 9. 26. & 10. v. 14.

Queſt. 2. And now remaines no more, but

but onely the resoluing of a demand, that ariseth from this *Non esteius* too *(the same is not his)* The question is this, How hee, that as yet finds not in himself arguments of assurance that hee belongs to saluation, may come to the attainment of them.

In this question are two sorts of persons to be included, as the supposed mouers of it; the one afflicted, the other not yet called.

The former being (as indeed he is) in a spirituall Ague cannot for the time relish Gods graces with a discerning of them; no, no more then doth or can the sicke of a corporall *Phricodean-ague* taste meat, nor yet so well. Soule-sicke was *Dauid*, and that such was the *Symptom* of his disease, it appeareth by his mournfull complaint & praier; his complaint, *Psal.* 143. 3. 4. his Praier, *Psalm.* 51. 10. *Psal.* 41 4

Granted then it must be, that the elect to saluatiō haue not alwaies

the feeling of Gods graces, the graces of his Spirit of adoption, nor alwaies alike; No, oftentimes ſome of them, ſometimes not a few of them are like *embers* couered vnder aſhes, not ſeene, not perceiued, *Pſal.*77.7. The ſun by day doth not alwaies ſhine for mans eie to behold it; clowdes are often (chiefly in winter-time) interpoſed: for the continuance likewiſe of Gods ordinance of nights ſucceſſion to day, muſt we in due courſe be of it depriued; yet is it alwaies, and alwaies doth it ſhine: a caſe no leſſe true, and experimentally ſo found, of the *reſiding* of the ſpirit of Chriſt, where hee hath called, and made the called his *Temples*.

But if we may ſo far ſearch into Gods iudgements (and ſearch we may, keeping within the bounds of his reuealed will) why ſuffers God ſuch an ouerſhadowing of the *Sun of righteouſnes*? why ſuch

*Deut.*29.29

a withdrawing of his beames of comfort, and of the *influence* of his ſpirit and grace?

Reaſon God hath, we may bee ſure, ſo to do, though he will not render to man an accompt of all his waies. *Iob* 33,13.

Firſt, reaſon of that his dealing he hath, if but to correct ſome ſin or ſecret corruption in them with whom he ſo deales. So did hee in *Salomon*, 2. *Sam.*7.14. And cauſe inough, yea too much may he find in the beſt that liue on earth. No iniuſtice therefore on Gods part is there herein: *iuſtus eſt quando iudicat*, iuſt he is, moſt iuſt euer will hee bee found, elſe how ſhall hee iudge the world? *Rom.* 3.6. 1. *Pſal.*51.4.

A ſecõd reaſon of Gods foreſaid proceeding is, to make known, & better reſpected, the preciouſneſſe of his louing countenãce, in whoſe fauour is life and comfort, in the withdrawing whereof is darknes, horror, & perplexity. *Pſ.*30.5. For 2.

a true rule it is, *non tã fruendo, quã carendo*, no benefit is ſo well perceiued, none ſo well eſteemed, whileſt enioied, as when there is a priuation and want of it.

3 More then this (& indeed a fruit of this) a withdrawing of ſome cõforts of the ſpirit of Chriſt ſets a ſharper edge on our deſires after him. *Idcirco recedit, vt auidiùs requiratur*, for this end doth the holy Ghoſt depart (yet but in part) that he may be more deſirouſly ſought after, ſaith S^t. *Bernard, Serm*, 17.

4 Fourthly, to ſhew mans weakeneſſe to beare, and vtter vnability to ouercome tẽptations, till Gods arme reſcue the tempted, it ſtands with his wiſdom to leaue ſome for a time to themſelues, that in their weakenes (as in *Pauls*) his power may be made manifeſt. 2. *Cor*. 12. 9.

5 Laſtly, *By correctiõs* (ſaith *Elihu*) *God opens the eares of men*, Iob 33. 16. He doth ſo (where afflictions are ſanctified) that their eares may bee

be futurely more intent, and their hearts inclined to obey his voice, then formerly they haue beene. *Be zealous and amend*, is the vintage Christ would haue vs gather of his beating the Oliue tree (if of his chastisements I may vse the phrase) *Apoc.*3.19. Sure wee are, for so we finde, that such fruit had hee reaped from them, whosoeuer hee was (whether *Dauid*, or whatsoeuer other Prophet) that penned the *Psalme*. *Before I was afflicted, I went astray, but now I keepe thy word:* there is the fruit, there is the vse. And thus to other afflicted too, when throughly humbled, God speakes peace, that they shall not turne againe to folly, *Ps.* 85.8. Now blessed and happy man hee, whom God chasteneth, and so chasteneth, that with all he teach him in his lawes : so saith *Dauid*, *Psalm.*94.12.

*Psal.*119.67.

But what shall hee doe, that is cast downe vnder the burden of sinne,

ſinne, and weight of diſcomforts? howe may hee gather hope, that God will eaſe him, and ſet him on his feet?

Let him this do, *probet ſeipſum*, and that muſt bee by *diiudicet ſe*. Examine his waies by the law hee muſt, and iudge himſelfe worthy to periſh for his ſinnes againſt the lawe, *Ezek.* 36.31. Thus, thus let him lay open his caſe, his ſinfull caſe, to God, confeſſing himſelfe guilty; nor ſo alone, but paſſe on himſelfe *mortis ſententiam*, a ſentence of worthineſſe to dy, to dy a thouſand deaths, and periſh for euer. *God looketh vpon men, and if one ſay, I haue ſinned, and peruerted righteouſneſſe, and it did not profit mee; hee will deliuer his ſoule from going into the pit, and his life ſhall ſee the light*, ſaith *Elihu*, *Iob* 33.27. 28. Pardon and gaole deliuery God grants to ſuch diſtreſſed priſoners: and for their deliuerance it was, that hee ſent his ſonne into the

the world, *Esay* 61.1.2. *The spirit of the Lord is vpō me, &c.* That commission of his, lately sealed in *Iordan* by the holy Spirit, Christ publikely in the Synagogue read at *Nazareth* (*Luk.* 4. 18.) read it there, and thenceforth proclaimed pardon euery where to all distressed offenders against Gods lawes, only vpon condition of their submission, and comming in with desire of mercy. *Venite ad me* (there is the proclamation) Come to me al ye that are weary and laden, and I wil refresh you, *Mat.* 11.28. This may serue as sufficient to raise the soule-sicke, & set him on his feete. Yet if affliction continue, then hereto adde, what *Dauid* did: hee remembred the time past (*Psa.* 143. 5.) that is, he called to mind Gods mercies, and deliuerances out of troubles formerly tasted, & from them gathered hope, hope that he, who at other times had, would thē no lesse graciously vouchsafe him an

Luke 3.22.

an euaſion out of temptations. For experience ought to breed hope, *Rom.* 5. 4. and hope it bred in *Dauid*, 1. *Sam.* 17. 36.

If former experience cannot be called to remembrance in themſelues, that are afflicted, let them inquire of others that haue beene, but nowe are not in like diſtreſſe, how they found comfort; & from their experience, and by their riſing againe out of their anguiſhes, gather hope. This is the thing *Dauid* intends in the 34. *Pſal.* verſ. 5. *They ſhall runne, & their faces ſhall not be aſhamed* (ſaying) *this poore man cryed, and the Lord heard, and ſaued him out of all his troubles*; all one as if they had thus ſaid: As this diſtreſſed man delt, ſo will we take like courſe, and hope for like ſucceſſe of ſpeeding, as he had.

As for the ſecond ſort, ſuch as are not yet called, let them, and theſe too, both ſeeke for aſſurance of adoption, and ſeeke it by *Salo-*

mons

mons rule: *If thou be ignorant, get thee foorth by the ſteps of the flocke, and feed thy kids by the tents of the ſheepheards, Cant.* 1.7. Seeke ſpirituall refreſhing from the miniſteriall feeding of Chriſts ſhepheards in the Church. Thus did *Dauid* in the day of his trouble ſeeke the Lord; thus no doubt, becauſe (as he ſaith *Pſal.* 77.13.) Gods way is in the ſanctuary. And yet for all that, his ſore ran and ceaſſed not: hee found not preſently what hee ſought, not an healing of the ſpirituall ſores of his ſoule. *Pſalm* 77.2.

Be it, that your caſe is, as his was, yet as hee did not, ſo neither doe you giue ouer for all that. He that beleeues muſt not make haſte; not make ſuch haſte, that he giue ouer good courſes, if he finde not comfort at what time, and in what degree of comfort he would. Beware of that; ſtill ſeeke, *Seeke the Lord and his ſtrength, ſeeke his face continually.* But ſeeke him not, ſeeke not *Eſay* 28.16. *Pſal.* 105.4.

not his fauor and grace, as the disciples ſought Chriſt, in the ſepulchre, where he then was not: but ſeeke him where he will be found, and found he will be in his Word read and preached.

Luke 24.5.6.

Ynough it ſhould be to preuaile with vs ſo to ſeek him, becauſe he ſo requires, *Search*, ſaith hee, *the Scriptures*. Yet benefits much preuaile with men; and if benefits, then may faith, a benefit of all other the greateſt; becauſe on it ordinarily depends the eternall ſafety of our ſoules. And this is by the hearing of the word of God obteined, *fides per auditum*, *Rõ*. 10. 17. By hearing of the Goſpel likewiſe is the holy Ghoſt receiued; and as receiued, ſo alſo retained by the ſame meanes. If then ye wil not, ſaith St. *Paul*, quench the ſpirit (cauſing a decay of any grace, but nouriſh it, and further kindle it) then deſpiſe not Propheſie, 1. *Theſſ.* 5.19. Seeke the Lord alſo, and

Ioh. 5.39.

Joh. 3. 18. & *Mar.* 16.16.

Gal. 3.2.

and ſeeke the ſpirit of Chriſt (for this is an other meanes too) by daily praier, by praier: for where the holy ſpirit of grace will come, he works in their hearts, to whom hee will come, a feruent deſire of him and his graces. Let your deſires then be this way ſhewed, and this hath a precious promiſe: *If ye which are euill, can giue good gifts to your children, how much more ſhall your heauenly father giue the holy Ghoſt to them that deſire him, Luk.* 11.13.

If any lacke wiſdome, ſaith St. *Iames*, let him aske of God. It is to be a rule too in the want of all and euery other grace, *poſtulet a Deo.* Whether it be illumination, repentance, faith, hope, charity, or any ſanctifying grace, Aske it, ſeeke it, and knocke at Gods mercy gate for it in the name and alone mediation of Chriſt. And, *This is the aſſurance, that wee haue in him, that if we aske any thing according*

Iam. 1.5.

Ioh. 14 6.
1. *Tim.* 2.5.

cording to his will, he heareth vs, 1. *Ioh* 5.14. His will? his will reuealed (which will St. *Iohn* meaneth without all controuersie) is our sanctification, 1. *Thess*.4.3.

Whatsoeuer then makes for sanctification, that seeke, and seeking (as aforesaid) assure your selues of speeding in Gods good time, so farre, as God shall see it expedient for his glory.

The totall (to abridge all into one Aphorisme) comes to this issue: make sure of Christs spirit, and ye are sure of Christ, that hee is, and euer will be yours, and you his. If Christ bee yours, then is God yours, Gods kingdom yours and all that his is. To him bee glory, praise, and dominion, for euer.

Amen.

ναὶ, ἔρχου κύριε ἰησοῦ.

FINIS.